

## *The Moral Shechinah.*

Therefore in acknowledgement of all the blessings, and honors, which God hath bestowed upon our Country, and to oblige him to keep it, as he did the Holy land, which it equals in greatness, under the Wings of his special protection, let us now be ample Benefactors to the Poor thereof.

We cannot do any thing that will redound more to the credit of our Country, and Religion, or more manifest the presence of God among us in this Solemnity than by doing for our indigent Country-men, as we should expect, our conditions being changed, that they should do for us. If we do so, we shall fully answer the end of this Festival Meeting, and lay up for our selves a good Foundation against the time to come, but if we do otherwise, not giving at all, or not giving to them according as God hath given unto us, we shall, to say no worse fall shamefully short of the Apostles Rule, who tells us, *That whether we eat, or drink, or whatsoever we do we must do all to the glory of God: To whom Father, Son, and Holy Ghost be ascribed, as is most due, all Honor, Praise and Glory now, and evermore. Amen.*

**T H E E N D.**

PAG. 6. lin. 18. for but rather r. but I rather. pag. 12. lin. penult. for Stars r. Corinthians. pag. 13. lin. 22. for contrabans. r. contrabos. pag. 27. lin. 14. for adds r. vads. pag. 31. lin. 17. for Writers r. those. lin. penult. for whom r. who.

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THE  
Beauty of Unity,  
IN A  
SERMON

PREACHED AT  
*PRESTON* in *Lancashire*,  
At the Opening of the  
GUILD-MERCHANT held There.  
*September 4. 1682.*

By RICHARD WROE, B. D. and Chaplain to the  
Lord Bishop of *CHESTER*.

L O N D O N :

Printed for *Benj. Tooke*, at the Ship in *St. Paul's*  
*Church-yard*. MDCLXXXII.

THE



AT

OF THE

Archdeacon of the

Diocese of

September 4, 1882

St. Richard's Church, New York

1882

THE



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To the Worshipful  
**ROGER SUDELL,**  
Mayor of **PRESTON,**

And to the  
**ALDERMEN and COMMON-COUNCIL**  
of that Ancient **BOROUGH.**

GENTLEMEN,

**W**hen I received the intimation of your desires that I would preach your Guild-Sermon, I was very ready to comply with your request, that I might manifest my willingness to serve you, and own that respect which you were pleased to shew me by making it the unanimous Vote of your Common-Council. But when I was importun'd by you, and those worthy Persons that were present to honour your Solemnity, to Publish what I had Preach'd to you, I was much more unwilling to yield to it, being averse to appear in Print, and loth to be exposed to the Censures of a Critical Age. But I have denied my self that I may not seem to deny you any thing: and in this

## The Epistle.

*only am ambitious that I may be able to gratifie so honest and Loyal a Corporation.*

*The solemnity of a Guild-Merchant is peculiar to your Town, and (I think) no where else observed in England, at least not with that Formality and Grandeur, and with that respect and free Entertainment given to those Persons of Quality and Gentry that from all parts flock to see it, and are wellcomed with the honorary Freedom of your Corporation.*

*It seems strange that so ancient and laudable a Custom should be singular: and if an account of your decent and regular management of it were made publick, I doubt not but it would invite other places to follow your example.*

*But as this is your peculiar Priviledg, so I reckon it your great happiness that you live like a Fraternity, and are not more careful of your own Franchises, than conformable to the Laws, such especially as are made to preserve Society by preventing Dissension and Division: and you may justly glory in this, that for sundry years last past, no Separate Meeting, or Seditious Conventicle has disturbed the Peace of your Corporation, or divided you into Parties and Factions, but you have lived as Brethren in Peace and Unity, and worshipped God with Order and Uniformity.*

*I heartily wish it may always be the honor of your Corporation, to be famous for Agreement and Unity: and have endeavoured all I could to endear it in the ensuing*

### The Epistle.

*ensuing Discourse : which if it may any way contribute to so good an effect, I have my design, and let God have the Glory. I am sure the meaning was honest, to persuade to Love and Peace, and promote Union and Agreement, and will hope it may be serviceable to that end, since you were pleased to think it so. I know not what entertainment it may find amongst those that read it : but I cannot wish for a more kind reception than it had from them that heard it : what ever others judg of it, it challenges a favourable Construction from you whose Importunity made it Publick ; and thereby have given me an Opportunity to tell the World, how much I am,*

Your most Humble

and Obedient Servant,

RICHARD WROE.

# The Epistle

offering to you a sacrifice of praise  
 to be good in effect, I have my design, on the God  
 to be in glory, I have the meaning was honest  
 to be in love and peace, and in the  
 and a great one, continuing in the way of  
 to be in love, since you were pleased to think it for  
 from not more contentment, it was good enough, those  
 that were in it, but I must will, I am not content  
 that it be from them that I am not content  
 high of it, is a danger a favorable confession from  
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Your most Humble

and Obedient Servant

Richard Worrell

A  
**SERMON**  
 O N

Pfalm CXXXIII. 1.

*Behold, how good and how pleasant it is, for Brethren  
 to dwell together in Unity.*

**U**Nity is a word that carries joy and pleasantness in its sound ; a thing so Divine and Excellent , that among all the perfections of this inferior World, there is no more lively Resemblance, or fairer Emblem of Heavens Glory ; which is therefore perfect , because it cannot be confounded by disorder, nor disturb'd by disagreement, but is compleated in an eternal Unity. And were there Art equal to the Subject, to set out its graceful Lineaments and comely Proportions, it would be found most true of this Divine Grace of *Unity*, what has

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been said of *Virtue* by some of the Ancients, that she is so lovely in her self, and so comely to behold, that could she be seen embodyed, all the Beholders would be ravished with her Beauty, and fall in love with her. But though I cannot hope to reach its due Character, or make a just transcript of so fair an Original, yet I shall expose her to your view in the Psalmists Description of her Beauty, *Behold, how good and how pleasant it is, for Brethren to dwell together in Unity.*

A subject never unseasonable; and now very suitable to the times we live in, and proper to the Occasion we are met about. For when our divisions are so many, and our distractions so great; when the Peace of the Church is rent by Schism, and that of the State endanger'd by Faction and Discontent, what remedy can be effectual to heal our Distempers, and close up our Wounds, but Agreement and Unity? and where shall we hope to behold that pleasant prospect sooner than among them who are already embodyed into an united Society, by mutual Interests, and particular Obligations? And when can we more properly Discourse of it, than before a *Fraternity*, whose very Essence consists in Unity? their Priviledges being the result of mutual Society, and the very Title of *Corporation*, implying that

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Correspondence and Relation which the Members of the Body have both to the whole, and to one another.

Let me therefore bespeak your attention, both as Brethren, adopted into one *Common Fraternity* ( which you are here met to represent; ) and as fellow Members of the same Body, Subjects of the same Government, whose Peace and Prosperity I hope you all wish well to and pray for; whilst I endeavour to recommend to you the excellencies and advantages of Unity, which is the only solid and lasting Foundation of our peace and settlement both in Church and State.

For the Design of general Unity must first begin at particular persons and places: and there is no hopes to see its happy Influence Publick and Universal, till the exercise of it be made exemplary in the lesser Societies of *Families*, and the larger *Corporations* of Towns and Cities.

May you lead the way; and set the pattern of a compleat *Fraternity*, united not only in *Franchises and Priviledges*, but in mind and affections; and so begin that blessed Concord which would undoubtedly make us an happy people among our selves, and a terror to the Nations round about. Were our Towns and Cities model'd as *Jerusalem* once was, a City at Unity with it self;



we might then expect to see that *thorough Reformation* which has been so long talk'd of, but is impossible ever to be effected by Schism and Faction. Would they that pretend to contend so earnestly for the Faith, but as zealously endeavour to keep the Unity of the Faith in the bond of Peace; would every one of us in his own Sphere contribute his Prayers and Endeavours hereto, we should then rejoyce to behold the blessed and happy effects of Agreement and Unity, and by joyful experience find, *how good and pleasant it is, for Brethren to dwell together in Unity.*

The Words being an Argument for Unity, it may seem less proper to divide them; and my design being to set out the excellency and advantages of this Divine Grace, I shall pursue it in the Characters here given in the Psalmists Description of it, 'tis both *good and pleasant*. Which two, are prevailing Arguments, and the most forcible periwases to engage our love and affections to any thing recommended to us, for these two generally sway mens choice; and all their pursuits are after what they apprehend as *good or pleasant*.

But before I press the Motives to Unity, it seems necessary to know what it is: since it is so rare to be met with, that it seems to be little understood; though indeed it is generally better understood than practised.

Unity,

Unity, however single in it self, yet is diversified by its Object; and so is as various, as the respects in which men may be united: but I instance only in three sorts, both as most comprehensive, and chiefly to be endeavoured after.

1. *An Unity in Faith and Profession.* 2. *In Worship and Practice.* 3. *In Mind and Affection.*

1. *Unity in Faith and Profession:* which is so named by the Apostle, *Eph. 4. 13.* Which is absolutely necessary to the being of a Christian; who by Faith is incorporated into the body of Christ; and by Unity of the Faith, is conjoynd to the members of that Body, which are all united under one head. For *the Faith was once delivered*, (says St. Jude) and being but once delivered, can be but *One*: and as there is no way to be saved but by Faith, so there is but one Faith to be saved by: and therefore they that hope to receive the end of their Faith, the salvation of their Souls, must maintain the Unity of the Faith, which is lost if divided; and is no Faith, if not the same that was *once delivered*. In this respect, we make it part of our Christian Profession to believe *One Catholick Church*: because all agreeing in the same Faith, though the Members be many, yet the Church is but one, because the Faith is but one: for there is but one Lord, and one Faith, *Eph. 4. 5.*

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One Lord, as the Foundation of all : and one Faith, whereby we assent to those truths which were received from Christ by the Apostles, and by them delivered to Believers, who are therefore all Members of one and the same Church, because they profess one and the same Faith. Now as we cannot be Christians without Faith, so we cannot be of that *One Catholick Church*, without the Unity of it ; and therefore (as St. Jude exhorts) ought to contend earnestly for that Faith once delivered : that (as St. Paul presses it) we may keep the Unity of it in the bond of Peace. For we may contend earnestly in this Case without breach of Peace or Charity : since the end of this holy contention, is an happy Unity, namely of Faith and Profession.

2. There is an Unity in *Worship and Practice*. Which is consequent on the former ; when they that agree in the same Profession, wear the same Badg and Livery, and are known by the same signs and symbols of Worship and Communion. This is that Unity of the Spirit, *Eph. 4. 3.* or Spiritual Unity, both as an effect of the Spirit, and a sign of Spirituality ; when we manifest our Unity in the Faith by the correspondence of our Practice, whether in the same Rites of Worship, or the expressions of our Christian Communion: thus we are made one by Worshipping the same God,  
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in one and the same manner. We become one by *Baptism*, the Sacrament of our Initiation, which being (as the Apostle says) *but one*, they which are admitted to it, in receiving it are *one*, and we are made *one* by participating of the same Supper of the Lord, who commanded, *Eat ye all of this, and drink ye all of this*; and so by communicating of *one*, become as to that Communication *one*; according to that of the Apostle, 1 Cor. 10. 7. We being many, are *one* Bread, and *one* Body, for we are all partakers of that *one* Bread. So that, when we list our selves under the same Banner, as we do in our *Baptism*, and engage in the same Warfare, against the Devil, the World, and the Flesh, whose Friendship we renounce, and declare enmity against them: when we all participate of the *same* Body, whereof we are all Members, and like the *Israelites*, all eat the same spiritual meat, and all drink the same spiritual drink: when with the *first Apostolick Church*, we continue in the *Apostles Doctrine and Fellowship*, and in *breaking of Bread*, and in *Prayer*: when we are unanimous in the Worship of God, and the holy Offices of Religion, then do we hold fast the Bond of Unity, and maintain the *Communion of the faithful*.

3. *Unity of Mind and Affection.* Which is the *Unity of the Spirit in the bond of Peace*; that great badge  
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of Christianity : the new Commandment that the Son of God prescrib'd to his followers : that dying Legacy which he bequeathed to his Disciples, that they should love one another : that Unity which the Apostles so frequently and pathetically press in their Epistles. St. Paul to the *Corinthians*, 2 Epist. 13. 11, *Be of one mind, and live in Peace* : to the *Philippians* 2. 2, *That ye be like-minded, having the same love, being of one accord, of one mind*. St. Peter to the *dispersed Christians*, 1 Ep. 3. 8, *Finally be ye all of one mind, having compassion one of another, love as Brethren, be pitiful, be courteous* : This is the peculiar Badg of our Profession, which in its Nature and Design is a Religion of Love and Unity ; and nothing unites more strictly than kindness and affection. For as in the Body Natural, the Members however different in shape, and distant in site from one another, yet being all animated by the same Soul, become one Body ; so the collective Body of Christians however distant in Place, or differing in Language, yet being all of one mind and affection, make up one Body, the Church of Christ. On which account we offer up our Prayers to God for the preservation and protection of the *Church Catholick*, to testify our Unity with all the Members of that Body, and express our hearty wishes for their welfare and  
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prosperity: and though the Gospel has extended our Charity, and made it universal, yet we are to have a more peculiar regard and love to them that are of the household of Faith. Christians are all Brethren, and thereby obliged to all the endearments of Brotherly Kindness and Affection; and when their *Unity in the Faith, and Agreement in Worship*, is compleated by the *Concord of their Mind and Affections*, there needs nothing more to make that perfect harmony which was once beheld in the Primitive Church, when *the whole multitude of Believers were all of one heart, and of one soul*, Acts 4.32. a joyful prospect to behold, and lovely to look upon: that which raised envy in their Enemies, yet astonishment withal, *Ecce quàm se mutuo diligunt Christiani*, behold (said they) how Christians love one another! but a ravishing sight to them that wish well to *Sion*, to see Brethren so dwell together in Unity.

I know there are other kinds of Unity besides these already mentioned; as Unity of *Discipline and Government*. Wherein, that the Christian Churches did once all agree, seems plain from hence, that all sides admit this as a great Truth; that is the best Form of Government which comes nearest to the Primitive Platform: so that in the Primitive Church there was an Unity of Discipline,



pline, the same Order of Men, the same Form of Government in all the Churches of Christ. Happy had it been, had it received no alteration: happy were we, were all our differences in that respect silenced into an amicable agreement: that as there is no *Church*, where there is no *Order*, no *Ministry*; so we might all be of one and the same *Church*, by enjoying the same *Order* and *Ministry*.

There is also an *Unity of Opinion*; when men not only build upon the same Foundation, but raise the same Superstructure, and agree not only in fundamentals, but shake hands also in less necessary truths, and have the same Sentiments and Opinions, as well as Interests, in all things. An *Unity* that may be seen in Parties and Factions, especially to promote an Interest, or secure a Design, but otherwise is very rare to be met with. For as long as there are men of different Complexions, and divided Interests, there will be different Conceptions, and disagreeing Opinions among them. Certain it is, that mens *Tempers* and *Complexions* strongly incline them to some Opinions more than others: and no less evident it is, that the prejudices of Education, Acquaintance, and Custom, do no less strongly byass mens fancies with kindness to some Opinions, and a dislike of others: so that till  
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all men are cast in the same mold, and act upon the same Principles, and drive on the same end and design, Unity in Opinion is not like to be Universal.

Indeed both this and the other, are rather to be wish'd than hoped for, for till men be willing to part with their *Opinions* (which yet few men are) there is small hopes of Union that way; and till men become Humble and Obedient to the *Discipline and Government of the Church*, no hopes to be united under any one Form. Besides, that Opinions encrease with the age of the World, and are daily multiplied; and men grow more fond of their own Form of Discipline, and more averse to all others. So that there is small hopes of a perfect correspondence in all things, till we come to that happy Union which the Apostle describes, *Eph. 4. 13.* till we all come in the Unity of the Faith, and of the knowledg of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

But if we cannot hope to see them, yet we may and ought to pursue after them; which would every one of us in his several capacity sincerely endeavour, we should enjoy that blessing of the Lord, to behold *Truth and Unity met together, to see Righteousness and Peace kiss each other*: and the only

method to pursue those ends aright, is to maintain inviolable that threefold Unity, *in Faith, in Worship, and Affection*, which is indispensably necessary to make us One with that Body whereof Christ is the head. For Unity in the Faith is *Catholick Unity*, without which we cannot be Members of the Body of Christ. Unity in Worship, is *Church Unity*, without which we cannot hold the *Communion of Saints*; and Unity in Mind and Affection, is that *Unity of Charity*, without which we violate the Commands and Obligations of the Gospel. But if we keep these intire, and twist this threefold cord, we make it strong, and not easie to be broken. And when our Faith is One; and our Worship uniform and agreeable, and our minds conspire in united affections, we then wear his Livery whose Coat was seamless, the Emblem of Unity, not rent by Schism, nor torn by Separation; then *like Brethren we dwell together in Unity*: and how good and pleasant that is to behold, is next to be made out.

*'Tis good and pleasant*: excellent properties to recommend a thing to our love and affections: for good is the great Object of our choice: And What more endearing than that which is good and pleasant too? *'tis good*, that intimates its necessity and usefulness: *'tis pleasant*, that implies its delight

delight and comeliness. We'll survey each properly distinctly, that we may better behold its perfection.

1. *Its Necessity and Usefulness.* Of which we need no other Evidence, than the strong Enforcements and Obligations which the Gospel lays upon us to Unity, and the powerful Arguments wherewith the Apostles of Christ press it upon his Disciples and Followers. I instance only in St. Paul, and observe in this Argument, 1. The strength of his Reasoning. 2. The persuasiveness of his Oratory: The one is, that every thing in our Religion is an Argument to Unity, as you have it, *Eph. 4. 4, 5.* there is *one* Body, and *one* Spirit, and *one* Hope of our Calling; *one* Lord, *one* Faith, *one* Baptism, *one* God and Father of all: every thing in our Religion is *one*; and so ought all they to be who are Proselytes to that Religion. The other is, his powerful Eloquence, and persuasive Rhetorick, whilst persuading his *Philippians* to love and amity, and perhaps in no *Author* whatsoever, occurs a more pathetick and endearing strain, than that in which he wooes and beseeches them to *Unity and Uniformity*, *Phil. 2. 1, 2.* *If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind;*

*mind; per sanctum amicitiae nomen; per chara amoris pignora; per mutuò datam fidem:* these are powerful Charms, but far less prevailing Oratory *than* the Apostle here used to press the *Philippians* to be of *one accord, of one mind*; and no doubt but the great earnestness wherewith the Apostle enforced it, proceeded from his sense of the necessity and advantages of it. For it is *good* in all those respects which conduce to the good of Society, or the Interest of Mankind: *good* for the publick, and for every private man: *good* for them that rule, and for them that obey.

1. *Good for the Publick*, since it is not only essential to Society, but the foundation of all the Privileges we reap thereby; a Society cannot consist without Union and Concord, but dissolves into a rout, and unruly herd, when divided and disunited: and there can be neither Order nor Government, where there is not mutual agreement; as *Aristotle* observ'd of Thieves and Robbers, that they must agree together, and be true to one another, or else must needs dissolve, and cannot hold together. For there is no other bond of publick Society, but *Union*, and when *that* is broke, all things tend to Ruin and Confusion. But whilst Unity is maintain'd, Society stands firm, and Agreement always upholds a Government, and se-

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cures those publick blessings which we reap under the Safety and Protection of it. Where there is Unity, there is Peace; and Peace is the foundation of all those advantages which conduce to our publick welfare. The great imperfection of this State is, that all things are transient and uncertain, and we are never secure of the happiness we enjoy: and all the security we can have of those favours which the bounty of Providence does indulge to us, is by the blessing of Quietness and Peace. 'Tis this preserves *Liberty and Property*; 'tis this gives *ease and plenty*, and makes every man sit down under his own Vine, and under his own figtree; to eat and drink the fruit of his labours, and taste the sweet of those enjoyments which God has appointed for his Portion and his Lot.

2. 'Tis good for every private man; which must needs be consequent upon the former: since the benefit of publick blessings must needs redound to every particular person, and each man shares in the good of the Community. But besides the common advantages it affords of Peace and Safety, it largely contributes to each mans peculiar happiness; chiefly in this respect, that it tends highly to beget that composedness of mind, and calm temper of soul, without which we cannot be happy in this life. Whatever ruffles a mans mind, robs him  
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also of his happiness, and he that is disquieted with Discord and Dissention, *cannot make his Soul enjoy good in his labour* (as the wise man phrases it.) But where there is kindness and correspondence among those he converses with, there is calmness and serenity; and as nothing disturbs him from without, so he finds all ease and satisfaction from within; and thereby reaps that inestimable blessing of content and quiet of mind, which is the highest pitch of worldly felicity. So great is the excellency of this Virtue; it has an universal influence on all the happiness we are capable of enjoying here, and tends highly to the good of every man in what station or capacity soever God has placed him.

More particularly it tends directly to the ends of Government, which God under his Providence has made the instrument of the greatest blessings which we are capable of in this life; and so it is further good.

3. *For them that Rule*; for where men are at Unity among themselves, how easie is it to manage the reins of Government? How does it lessen the burden that lies upon the shoulders of Governors? Certainly whatever men may pretend, they love not their Prince, nor are Friends to his felicity, who foment differences, and create Jealousies and  
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Discontents, which add to the cares of a *Crown*, and make the affairs of State difficult and uneasy; they cannot be good Subjects who are always murmuring and querulous, uneasy and unsatisfied, turbulent and troublesome, on all occasions alarming their *Rulers* with fears and suspicions, and still keeping them awake to watch the designs of restless and unquiet Spirits. But where Subjects are quiet and peaceable, friends both to the State, and to one another, there a Kingdom prospers, and Rulers reap the fruits of their Care and Vigilance in ease and plenty. Where People are unanimous, and do not divide themselves into Parties and Factions, there need no penal Laws to reduce them to Uniformities: and happy is that Government, where Restraint and Compulsion is needless: happy are those Governours, whose People are of one mind; doubtless 'tis both their *Security* and their *Glory*.

4. 'Tis good for them that Obey. For it leads directly to that end for which men are entrusted by God with Power and Authority, which is that mentioned by the *Apostle*, and made the ground of his Exhortation, *That we put up Prayers and Supplications for Kings, and for all that are in Authority, that under them we may lead quiet and*

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*peaceable lives in all godliness and honesty*, 1 Tim. 2. 1, 2. But how can that end ever be attain'd? How can men lead *quiet and peaceable lives*, without Unity and Agreement? where Discord and Dissention divide the Interests and Affections of Subjects from each other, they cannot so well enjoy the common Influence of their Governours Care and Protection; and however such peevish and angry men as foment strife and division, may think to wreak their spleen upon the persons of those that are set over them, yet the mischiefs of Discord and Disagreement always chiefly redound upon the Subjects head, who thereby looses those blessings which Peace and Unity would have devolved upon him: Little do men think how much they contribute to their own Ruine, who create Jealousies, and encrease Differences, to expose the Persons of their Superiors, or weaken their Power and Authority: since the People must needs be unhappy, where they cannot lead *quiet and peaceable lives*; and to be sure they have always the greatest share in the Evils of Anarchy and Confusion. Let men talk what they will of their love to Religion and their Country, and delight to be called *Patriots* and *Popular*, yet they are no Friends to either, who are Enemies

mies to Peace, and least of all to the People, who suffer most in the loss of it. But where Peace is preserved, and Unity maintain'd, both Prince and People equally share in the advantages of them, and rejoyce together in the blessings of Amity and Concord.

You see in all these respects the necessity and usefulness of Unity, how good it is, and it will appear no less pleasant too. Which is the

2. *Its delight and comeliness.* For all Beauty arises from Proportion and Agreement; and there can be nothing lovely where there is not Harmony and Order: and among all the Perfections of Unity, none more comely and graceful to behold than that of Brethren, whose very name imports *Nearness* and *Conjunction*, and their Relation implies *Union* and *Familiarity*; and where-ever we can see it acted, it affords the most grateful and ravishing prospect: and is pleasant to behold, 1. To God. 2. To Angels. 3. To Good Men.

1. To God, who made all things in Order and Harmony, and prescrib'd them eternal Laws of Correspondence and Agreement; and as every thing that he had made was very good, when he survey'd all the Works of his hands, *Gen. 1. 31.* So they continued to be so, till sin

violated the Unity of the Creation, and first made a Breach and Division among the Creatures. But of all the Creatures, Man was the most lively Emblem of Unity, being framed for Society, and design'd for mutual love and friendship: and however the All-wise *Creator*, to shew the wonders of his Wisdom and Power, has made such an infinite variety in the *faces* of men, that whereas all consist of the same kind and number of Parts, scarce two can be found wholly alike in Symmetry and Proportion; yet there is no such disproportion and dissimilitude in the *minds* of men, but they are all cast in the same Mold, adorn'd with the same Faculties, and endow'd with the same Principles of Reason, that thence they might all learn to agree in the same common Interests and Designs of Human Life: and whilst man acts like himself, not only as a reasonable, but a sociable Creature, and delights to herd himself with those of his own kind, and makes use of the Principles of Nature and Reason, to the ends of Society, Correspondence, and Friendship, and seeks not wholly himself; but the common good of Mankind, and studies to promote the Peace of the World, God delights to behold such agreeable Harmony, he is well pleased

pleased with it: And indeed it resembles that Celestial Society, whose Inhabitants dwell in the Regions of calmness and silence, that Kingdom of Unity, where Peace and Order shall dwell together to eternal Ages.

2. *To the Angels*, who being frequently employed by God in the affairs of Mankind, those especially that concern the methods of his Providence in the Government of the World, rejoyce in the welfare of Mankind, and delight in the Peace and Prosperity of the World: and as nothing more grateful to them, than to be Messengers of Peace, so do they evermore rejoyce to see it flourish. How cheerfully did they publish the glad tidings of Peace and Reconciliation? *Luk. 2. 14.* even a whole Choire of those Celestial Inhabitants joyned together in a Divine *Anthem* of Praise, to testifie their Joy and Exultation at the Proclamation of *peace on earth, and good will towards men*; and when ever they descend from the Mansions of Peace, from the Kingdom of Order and Unity, they delight to behold the resemblance of it upon Earth; which is highly pleasing to those kind Spirits, who wish well to the Sons of men, and well understand the advantages of Peace and Order, of love and kindness among men.

3. *To*

3. *To Good Men*, who as they mostly endeavour after it, so more especially delight to see it, and therein find real Content and solid Pleasure; All the solid delight of this life consists in good reflexions: whatever else may pretend to pleasure, is but vain and imaginary; as the delights of sense, which are but skin-deep; or the pleasures of the World, which are but shews and appearances: that only is solid content which arises from the sense and reflexions of true goodness; and that chiefly which conduces to the general good of Mankind, as Peace and Union most certainly do: so that they are pleasant to the good man to behold, and he rejoices in that ravishing prospect, and reaps the greatest content and satisfaction in himself, to see the Beauty of Peace and Order, of Love and Kindness among men. So did *St. Paul* to see Order and Uniformity flourish at *Coloss*, Col. 2. 5, *Rejoicing, and beholding your Order, and the stedfastness of your Faith in Christ*; so do all good men, who not only pray for Unity in *Sion*, and Peace in *Jerusalem*, but delight to see it, and rejoice together in the *Psalms* exaltation, *behold, how good and pleasant it is, &c.*

I know not what can more forcibly recommend the loveliness of *Unity* to you, than these  
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Considerations of its necessity and Usefulness, of its delight and comeliness, 'tis both good and pleasant. If any thing can further endear it, it would be the description of the mischiefs of Division and Dissention, of Confusion and Disorder: as contraries best illustrate each other; and sprightly Colours are best set off when drawn on a dark ground. But I have not time to draw so large a Scene.

Suffice it to say, that the want of Unity and Agreement among Brethren, is the ground of all those Evils which obstruct the prosperity of the Church, or disturb the Peace of the World; and so is neither good, nor pleasant, but directly opposite to both in all the forenamed Instances. St James said rightly, 3. 16. *Where envying and strife is, there is confusion, and every evil work:* and I am sure that is neither good nor pleasant to behold.

Not good for the *Publick*, whose Peace it hazards, and endangers its Safety. Not good for *private men*, whose Interest is so much twisted in the publick welfare, that they cannot be happy without it. Not good for them that *rule*, since how skilful Pilots soever sit at the Helm of State, they may be overwhelm'd with the Waves of Sedition, and the violent Hurricanes of Mutiny.



Mutiny and Faction. Not good for them that *obey*, since it frustrates the ends of Society, Peace and Security, and leaves every man expos'd to the Violence and Insolency of licentious men. Nor is it any whit more *pleasant* to behold. Not to *God*, who as he is the God of Peace and Order, so he delights to see them maintain'd and flourish: but that which creates Confusion and Disorder, not only disturbs that Harmony and Concord which he established among the Creatures, but reflects dishonour upon his Providence, and makes men question the Equity of his proceedings.

Not to *Angels*; unless it be those malignant Spirits who *kept not their first station*, and ever since they were banisht Heaven, being cast too low to make any further disturbance there, have made it their business to oppose the methods of Gods Providence on Earth; and no doubt rejoyce to embroyl the World with disorder and mischief: but not so the *good Angels*, who are employed in messages for the good of Mankind, and rejoyce in the Peace and Order of the World. Not to *good men*; who grieve at the disorders and miscarriages of affairs, and like *David*, fret their righteous souls even with *dwelling among them that are enemies unto peace*.

There are several respects more in which I might expose the Evils that are consequent upon  
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the want of Peace and Unity; the miseries that attend Division and Dissention: and that dismal Scene would add grace and lustre to this prospect of *Unity* which is so pleasant to behold. But it needs no foil to set off its Beauty: and therefore I shall content my self with the Description already given of it in the Characters of *Good and Pleasant*, which are forcible attractives of our Love and Choice.

But that I may further recommend it to you, I shall strengthen my Argument from the Seasonableness of it, that it ought now more especially to be embraced: chiefly from these two *Considerations*.

1. *That our Enemies are United.* There have always been such as hate *Sion*: the seed of the Serpent has hatch'd a Generation of Vipers, that has always malign'd goodness, and persecuted Gods Church and People: and they are Brethren in Iniquity, Confederated together, and joyntly carry on their Hatred and Enmity. I need not tell you who are the Enemies of our *Sion*; nor point at them whom every man may behold, and see them at once combin'd against us, and industrious to ruine us. Is not the Church endangered by Schism, and the State by Factions and Combinations? Are not the Enemies of our Peace as busie as ever to embroil us? And the same Engins employed to

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undermine our Foundations? By the *Papists* we are still condemn'd for *Hereticks* and *Schismatics*: and how are they combin'd by Oaths and Promises, by Vows and Obligations, to extirpate *Herésie*? and if we look that way, may we not see the *Edomites* and the *Ishmaelites*, the *Moabites* and *Hagarens*, *Gebal*, and *Ammon*; and *Amalek*, the *Philistines* and *them of Tyre*, all gnashing their teeth at us, and gaping to devour us?

Neither does all our danger blow from that Quarter. For have we not Traytors within our own Walls that are no less sedulous to betray us, and as unanimous in their Hatred and Opposition to us? Have not *Dissenters* of all sorts united against us, who were never at one either among themselves, or with any Church of Christ? Have not Arts been used to get *them* own'd for *Protestants*, who were never yet *Christians*, rather than want a Party to carry on the Designs of Schism and Faction? Are not they who formerly entred into a *Solemn League and Covenant* against our established Church, Projecting a new, but more wicked and dangerous *Association*? And is it not then high time for them to unite, who wish well to the Government both of Church and State? Certainly we may learn Wisdom from our Enemies; that since they are so diligent to Confederates together  
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for our ruin, we may frustrate their Attempts by the same Methods of Unity and Agreement. Especially when we consider,

2. *That there is no other apparent means of safety.* Our Saviour said, *A Kingdom divided against it self cannot stand.* When our Divisions are so many, what can heal our Breaches but Unity? 'Tis well known how fatal the Divisions of Christians have been to the Peace of Christendom. The *Turk* had never enlarged his Territories so far, had not the Dissensions of those that should have opposed him made way for him. Nor can any thing so soon put a stop to his growing Greatness, as the Peace and Union of Christian Princes, and nothing has more endangered the *Protestant Religion* since the happy Reformation of it, than the Divisions of Protestants among themselves. The *Pope* and his *Conclave* know it too well; and fear nothing so much as the Union of Protestants; nor envy any reformed Church so much as ours, and therefore use all their Arts and Emissaries to embroyl us, and divide us into Factions and Parties; thereby at once weakning our Interest, and strengthening their own. 'Tis strange indeed that men of sense and reason should not discern the *Jesuite* in the *Dissenters* Disguise, when he has so long frequented, and so frequently Preach'd in most separate

Meetings. 'Tis more strange that they that pretend so much Zeal against *Popery*, should oppose that *Church*, which is the only regular Bulwark and Defence against it. 'Tis most of all strange that the most active true *Protestants* (as they call themselves) should be the *Jesuites* chiefest Engine, and best Friends to *Rome*. Yet plain it is, that men may go to *Rome* by *Geneva*; and many that seem to Travel to the latter, are posting directly to the former. 'Tis to be feared 'tis no unfrequented path, and is found the securest way to pass unsuspected. He knows little that sees not how like to each other they are both in Principles and Practice; that the *Dissenter* sharpens his Weapons at the forge of the *Romish Philistines*; and that the *Covenanter* and *Associator* act but what the *Jesuite* Teaches: And however some men measure their Zeal to the Reformed Religion by their Opposition to that of *Rome*, and ground all their Cavils against our establish'd Church on pretended fears and suspicions, yet I think no wise man needs to doubt, but to widen our breaches is the readiest way to let in *Popery*. God at last open their eyes, that they may see their danger, and discover their mistake! and in his mercy turn their hearts. (as *David* once bowed the hearts of the men of *Judah*) as one man, 2 Sam. 19. 14. That they may be faithful

ful in their Allegiance to the *King*, and hearty in the Religion of our *Church*; and then we need not fear the craft of the *Conclave*, nor the Designs of the *Consistory*. Were all men but truly sensible of the advantages of Unity, they would endeavour after it. Were we so united, we should be happy.

And that we may every one in our several Capacities contribute our hearty endeavours hereto, I shall close up the Exhortation with a twofold Direction of the *Apostle*, both suitable to our Meeting, both highly conducing to the ends of *Union and Peace*.

1. The first is his advice to the *Theſſalonians*, 1 Ep. 4. 11, *Study to be quiet, and to do your own business*. Would men do their own business, they would find work enough at home: would they study to be quiet, they would not busie themselves in other mens matters. And never more need of this advice than in this Pragmatical Age, wherein men study to be unquiet, and make it their Employment to meddle in other mens Concerns. Almost every man sets up for a Politician, or Reformer of Religion; and shall pretend to dictate to his Superiors, how to manage affairs of State, and compose differences in the Church. Every Club of idle and talkative Persons, are become as Censorious and Dogmatical, as if they were

were as wise as a *Council-Table*, and as Judicious in Religion as a *Convocation*. God knows 'tis the fault of the Age; and God grant it prove not fatal to our Peace and Happiness. For alas! we have already almost talk'd the State into Confusion, and Religion into Atheism, or Indifferency, which is little better. The best on't is, such Busie-bodies are usually catch'd in their own snares; and it has oft been found dangerous to intrude into another mans Office or Employment. *Uzzah* would needs put forth his hand to hold the Ark, and was struck dead, because he medled with that which was none of his business, 2 *Sam.* 6. 6, 7. *Uzziah* invaded the Priests Office, and would burn Incense, but while the Censer was in his hand, his sin was writ on his forehead, he was struck with a Leprosie, and cut off from the House of the Lord, 2 *Chron.* 26. 16. *Dathan* and *Abiram* were *Associating* against *Moses* and *Aaron*, and the Earth swallowed them up. *Sheba* blew a Trumpet of Sedition, and soon after his head was thrown over the wall. *Abolom* was too busie with the Kings affairs, and would needs sit in the *Tribunal*, but was hanged in the Oak as a fitter place for him; and we may easily call to mind some very lately among our selves, that have talk'd themselves into an Halter, and found how fatal it is to be too trayterously



terously sawcy and meddling. Better far for us to do our own business with quietness, and leave other men to do theirs : and in so doing we shall find no difficulty from our selves, nor discouragement from others. Let us resolve to be faithful to our own business, and leave others to the duties of their Station, and content our selves with the choice Providence has made for us, and not peevishly think to be our own Carvers. *Every Member* (says the Apostle) *Rom. 12.4,* *has not the same Office.* Having therefore different Callings, Gifts, and Places, let every man wait upon, and move in his own, and therein study to be quiet, and do his own business. Let the *Lawyer* Plead ; and the *Merchant Trade* : let *Rulers* make Laws, and their *Subjects* keep them : let the *King* Govern, and the *People* Obey him : let the *Minister* Preach and Pray ; and let the *People* say, *Amen.* And if we thus do our own business, *we shall* (like Brethren) *dwell together in Unity.*

But if there be amongst you *Tatlers* and *Busie-bodies*, *Medlers* in State, or *Bigots* in Religion, that value not the *Apostles* excellent advice, I leave with you another Direction of his proper for them, which is,

2. The Caution he gives to the *Romans*, 16:17. *Mark them which cause Divisions and Offences, and avoid*

*avoid them*; beware of their Insinuations, and refrain their Converse and Familiarity, and set a *mark* upon them. I mean not a *mark* of private Grudg and Revenge, but of turbulent restless Spirits, whose ill suggestions are not to be credited, whose Dissensions are to be avoided; a *mark* of Shame and Disgrace, that if their own impudence will not let them blush, others may be ashamed of their folly; a *mark* of Infamy and Reproach, that we may shun their Company; since an Enemy to Peace is no mans friend, and every Author of Mischief and Disturbance, is to be lookt upon as a common Pest, and publick Nuisance. Lastly, a *mark* of Distinction, which the Laws set on them; and were they duly put in Execution, would be the surest Antidote against the Poyson of their envenom'd Tongues, the malice of their seditious whispers; and let none think it Cruelty or Severity to have such men made exemplary, as slander the Government, and calumniate their Governours, since they are men that obey more for Wrath, than for Conscience sake: whom nothing can restrain but fear of the Penalty; and without such a restraint, no Government can be safe or quiet: and let the *Magistrate* know that in this respect he *bears not the sword in vain*; but that it ought chiefly to be drawn against such offenders

as foment Dissentions, and disturb publick Peace and Tranquillity.

I hope there is no great need in this Place to press the *Magistrate* to his Duty in this respect; nor any great Occasion for it. I am confident there would be far less need of it, were but these two directions of the *Apostle* observed, were such as *cause Divisions, avoided, and would we all study to be quiet, and do our own business.* I know nothing more effectual to that *Unity* which I have all along recommended; nor any means more certain to make us an happy People; happy are you if you know and value your own happiness: which doubtless you will, if all that has been said to endear *Unity and Agreement*, has had its due effect upon all that hear me. It has been a scandal thrown on several *Corporations*, that they have been Nurseries of *Schism and Faction*. May it never be the complaint of yours: but rather may your *Amity and Friendship* be as peculiar and remarkable as your *Guild*; and your *Unity* be Published, where-ever that is Proclaimed, and may it not only like your *Franchises* be renewed once in *twenty years*, but continued all that Time, and maintain'd inviolable, that successive *Generations* may still behold amongst you the

same grateful prospect of Brotherly Love and Kindness, and *twenty years* hence rejoyce to behold in your Example how good and pleasant it is for Brethren to dwell together in Unity.

Now to the God of Unity, Peace, and Order, to the Father, Son, and Holy Ghost, Three Persons, and One God, be all Honour, Glory, and Praise, now and for evermore. Amen.

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**FINIS.**

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